

ZION'S HERALD.

PUBLISHED BY

BOSTON WESLEYAN ASSOCIATION,
30 Bromfield Street, Boston,
A. S. WEED, PUBLISHER.BRADFORD K. PEIRCE, Editor.
EDWARD A. MANNING, Assistant.

All stationed preachers in the Methodist Episcopal Church are authorized agents or their country.

Price \$2.50. Payable in Advance.

Specimen Copies Free.

VOL. LI.

BOSTON, THURSDAY, OCTOBER 15, 1874.

No. 42.



ZION'S HERALD.

ADVERTISING RATES.

First insertion (Acate matter), per line, 25 cents.	
Each continued insertion, " " " "	20 "
Three months, 15 insertions, " " " "	16 "
Six months, 26 " " " "	15 "
Twelve months, 52 " " " "	14 "
Business Notices, " " " "	35 "
Reading, " " " "	50 "

If No Advertisement published for less than one dollar.

If No Advertisement will be taken with out a personal inspection by us of the copy.

Cuts will only be taken by special arrangement.

ALONZO S. WEED,
Publishing Agent,
30 BROMFIELD ST., BOSTON.

CONTENTS.

ORIGINAL ARTICLES.	PAGE
The Cyrenian. — The Hymn-book Again. — What Hymns Do We Sing? — Letter from Dr. H. H. Newhall. — An Interesting An- niversary. — Does it Pay? — Tyndal's Translation, etc.	229
DOCTRINAL PAPERS.	
Exposition. — Correspondence. — A Late Re- sponse. — Suffring Freedmen. — Thos. Art With Me. — West of the Connecticut. — Pas- toral Visiting. — OUR BIBLE TABLE.	320
THE CYRENIAN.	
Simon, of Cyrene, helped our Lord to bear the cross on which He died, up Calvary's height.	320
Of how I wondered what his feelings were, Doing a work so mean in human sight; —	320
Angry at first, may be, because "com- pelled,"	320
And thinking of his two sons looking on; But afterward methinks 'twas love that held	320
Him to that service for the Holy One;	320
For it must be the blessed Lord did look With boundless love on him, who literally Fulfilled the words to his disciples spoke: "Take up the cross, and follow after Me."	320
Doth not this Simon stand for all our race, Of whom each one some cross of pain must bear?	320
For the cross brings us near to Jesus' face, As it did him upon the hill-side there.	320
And I am satisfied, O suffering friend, On whom the "bitter road" doth sorely press.	320
That He whom thou art following wilt send, Each day, some gracious look Thy heart to bless.	320
THE HYMN-BOOK AGAIN.	
Will any one tell us why we should not have in our Hymn-Book such hymns as Sarah Flower Adams' —	320
"Nearer, my God, to Thee?"	320
or Charlotte Elliott's —	320
"Just as I am, without one plea?"	320
or S. F. Smith's missionary hymn —	320
"The morning light is breaking?"	320
They have stood the test of thirty years' use, and are known and loved by Christians all round the world.	320
Then there are a considerable number of hymns somewhat older than these, and only a little less familiar, which richly deserve a place. Take, for ex- ample, Dr. Hastings' —	320
"Gently, Lord, O gently lead us;"	320
and	320
"Hail to the brightness of Zion's glad morn- ing;"	320
Mrs. Mackay's —	320
"Asleep in Jesus, blessed sleep;"	320
Kennedy's —	320
"How firm a foundation, ye saints of the Lord,"	320
which has been married to the melody of the "Portuguese Hymn;" Mer- rick's —	320
"To Thy pastures, fair and large,"	320
and others equally excellent and fa- miliar. There are two or three of Ray Palmer's hymns, besides	320
"My faith looks up to Thee,"	320
which ought to be included. We have seven — not enough — of Lyte's hymns, but we have not his last and most touching, as well as most familiar one —	320
"Abide with me; fast falls the eventide."	320
We have several from the pen of Sir John Bowring, but we have not his best —	320
"In the cross of Christ I glory,"	320
There are at least two or three of Keeble's hymns that should not be om- itted — for example, the well-known "Sun of my soul, thou Saviour dear;"	320
and as many of Bonar's. Whittier has written one or two sacred lyrics, wor- thy to stand in any hymn-book.	320
But, passing by recent, less celebrated hymnists, there are some of the best hymns of Montgomery, Watts, Dod- dridge, and even of the early Meth- odist singers, for which we must search our Hymn-Book in vain. Why have we not Montgomery's best hymn of heaven? —	320
"My Father's house on high, Home of my soul, how dear,"	320
Why have we not two of Watts' very best and most popular hymns? —	320
"Joy to the world, the Lord has come;"	320
"Kingdoms and thrones to God belong."	320
Why have we not that good hymn, written by Wesley's stout lay-preacher, John Cennick? —	320
"Thou dear Redeemer, dying Lamb,"	320
It has always been familiar with Meth-	320

odists, and we ought not to lose it.
We have quite a number of the hymns
of Doddridge, which, for their simple
and fervent piety, are among the best
in the language; but we have omitted
perhaps the very best one he ever
wrote —

"Do not I love Thee, O my God?"
It is this exquisite hymn which con-
tains that stanza, pronounced by Mont-
gomery the "touchstone of Christian
profession, experience and practice;" —

"Hast Thou a lamb in all Thy flock
I would disclaim to feed?
Hast Thou a foe before whose face
I fear Thy cause to plead?"

To go a little farther back, there are
a number of admirable hymns to be
gathered from the poetry of the Eng-
lish lyrists of the early and middle
seventeenth century, such as Herbert,
Vaughn, and the Puritan George With-
er — best poet of them all. Their po-
etry is, indeed, generally disfigured by
the prevailing conceitism and false
taste of that age; but scattered here
and there, throughout it all, are gems
of the first water. Some of them are find-
ing their way into modern hymn-books.
We notice in a recent Connecticut col-
lection, Vaughan's —

"They are all gone into the world of light,"
which, to our thinking, is one of the very
sweetest and most pathetic poems writ-
ten during the seventeenth century.
Wither has some idiomatic, vigorous
hymns — notably one for morning;
and several of the sacred songs of Her-
bert were great favorites with John
Wesley.

There is this other class of hymns,
of which Mr. Wesley was very fond,
that ought to be more fully represented
in our Collection. We refer to the
German hymns of the century follow-
ing the Reformation. Several of these
hymns John Wesley himself was first
to introduce into English psalmody, in
wonderfully beautiful and felicitous
translations — as, for example, No. 780,
Paul Gerhardt's —

"Give to the winds thy fears."
Increased attention has of late years
been called to this body of German
hymns by several writers, especially
by Miss Catherine Winkworth, in her
"Lyra Germanica." It will amply re-
pay study, and would furnish a number
of most desirable selections to a revised
edition of our book. We, at least,
ought to have a good translation of
Luther's "Ein feste Burg."

But there is a still older, and perhaps
more fertile field, whence Methodist
collectors have as yet culled hardly
anything. Every one acquainted with
the recent history of hymnology knows
how rich are the treasures opened dur-
ing the past fifty years by Dr. New-
man, John Mason Neale, and other
lovers of the old Latin hymnody. These
are the true Hymns of the Ages which,
all down through the darkness and din
of the centuries, have kept the song
of Bethlehem still sounding on. We
know that there has been a tendency
in the Roman, and in some sections of
the English Church, to magnify the value
of the medieval hymns; and, indeed,
it is true that some of them give evi-
dence of the abnormal and unhealthy
life of their monkish authors. Yet it
must be confessed that no men ever
glowing better in expressing the
glorious visions of faith, or the ardor
of a pious devotion, than some of these
Catholic singers. Translations of a
considerable number of their hymns
have been for some time familiar. Or
all the hymns of the heavenly land,
none, to our thinking, is quite equal to
that one first sung in a cloister of Bur-
gundy, seven hundred years ago, by old
Bernard of Morlaix —

"Jerusalem the golden, with milk and honey
blest."

Portions of it, in one or another of
its translations, generally in Dr. Neale's,
have found their way into almost all
the hymn-books except our own. There
is another hymn of the old Bernard
— of Clairvaux — which is very justly
dear to many, in the familiar transla-
tion, —

"Jesus, the very thought of Thee
With sweetness fills the breast."

Without pausing to allude to others of
these old hymns, it may suffice to say
that from all this rich store we recall
but one selection to be found in the
Methodist Hymn-Book — a bit of Scott's
version of the Dies Irae.

Such are some of the sources from
which, it seems to us, a hundred or
more of most excellent hymns might
be drawn, to supply the places of in-
ferior ones in our Collection. Nor was
there ever a better time to do this than
the present. During the last quarter-
century there has been a remarkable
interest manifested in the study of
hymnology. A large number of an-
cient and long-forgotten hymns have
been brought to light, and many others
composed, which, both in spirit and in
form, compare very favorably with the
immortal ones which inspired them.

Further, in case of a revision we
should hope to see nearly all those
hymns which have been altered or
mended restored to their original form.
Occasionally, it is true, a hymn is

greatly improved by alteration. It
will sometimes happen that the change
of a word or phrase will remove some
violation of good taste or good theo-
logy which deforms an otherwise fine
hymn. John Wesley's stanza, —

"The God that rules on high,
That all the earth surveys,
That rides upon the stormy sky,
And calms the roaring seas,"

is unquestionably superior to Watts'
original —

"The God that rules on high,
And thunders when He please,
That rides upon the stormy sky,
And manages the seas."

Several other of Wesley's emendations
are singularly successful; but we must
remember that not one man in a thou-
sand has the good judgment of a John
Wesley. He himself, in fact, though he
had tried his hand pretty extensively
upon the hymns of Watts, Herbert,
and a good many others, dreaded any
attempts at mending his own. "No
one is able," said he, bluntly, "to
mend the sense or the verse." It were
well had his injunction been more
strictly observed; for it will be found
that, in nine cases out of ten, a hymn
that was good for anything in the first
place, cannot be improved by altera-
tion; the mending mair; the new
cloth does not fit upon the old. Espe-
cially do we protest against those
changes of single words and phrases
which seem to be often made from
sheer caprice. It is surprising how
the critics can let all the life out of a
fine stanza by merely cutting off some
word which seems to them an excres-
cence. Everything of local or person-
al allusion, everything which betrays
the individuality or mood of the writer
is particularly sure to go. When these
hymn-menders change Charles Wes-
ley's —

"If death my friend and me divide,"
into

"If death our friends and us divide,"
they are evidently moved by some
vague desire to make the hymn of more
general application; but they really
spoil it; they take out of it all the
directness and pathos with which it ap-
peals to you and to me; there were
tears in it, but they dry it into a plat-
itude. So in Kirk White's sublime
hymn, —

"The Lord our God is clothed with might,"
the opening word of the third stanza,
"How! winds of night! your force com-
bine,"

is perfectly in keeping with the tone of
the whole; but it is too vigorous for
the menders, who must tame it down to,
—

"Ye winds of night, your force combine."

This hymn is botched in other places.
So these menders were afraid of the in-
terference with which Bryant's familiar
hymn opens, —

"O deem not they are blest alone;
and in order to get rid of it without
losing the metre, they crowd into the
middle of the line a thicket of conso-
nants which the poet would never have
allowed there —

"Deem not that they are blest alone."
Take, again, that hymn which, of all
his own compositions, was Charles
Wesley's favorite, and whose glorious
closing stanza, beginning,
"There all the ship's company meet,
Who sailed with the Saviour beneath,"
we are told was almost constantly on
his lips. The first line of this hymn
stands in our book, —

"Weep not for a brother deceased;"
but that is not what Wesley wrote;
he did weep for the brother deceased;
but he looked through his tears to the
"infinite gain" beyond, and he gave
the key-note to his noble hymn in its
first word —

"Rejoice for a brother deceased;
Our loss is his infinite gain."

Why must we clip the wings of such a
hymn as that? Examples of this kind
might be quoted at great length. It
certainly is but simple justice to their
authors that hymns thus mangled
should be restored to their original
form.

There are some other and minor
matters which might well be looked to
in case of a revision. We suspect that
a careful examination might reveal
some errors in the index. We believe,
for instance, that it is settled that the
familiar hymn, —

"Guide me, O Thou great Jehovah,"
was written by William Williams, in
1774. Our index ascribes it to "Oli-
ver" — whoever he may be. And this
suggests that, in every case, the full
name, or at least, the initials of the
author should be given. There are
three persons named Williams, who
have composed well-known hymns —
the William Williams just mentioned,
Isaac Williams, and Mrs. H. M. Wil-
liams, author of

"While Thee I seek, protecting power."

In the case of translations the name of
the original author, as well as that of
the translator, should be given. Our
index gives only the latter. Thus
Walter Scott gets credit for the Dies
Irae, and John Wesley for all such
German hymns as No. 779, Gerhardt's

"Commit thou all thy griefs,"
and No. 829, Tersteegen's —

"Thou hidden love of God, whose height,"
We should like to see the year of its
composition affixed to every hymn,
where it is possible to ascertain it.
This could certainly do no harm; and,
on the contrary, it would be of great ser-
vice to those interested in hymnology,
and, in many cases, by giving us a clue
to the circumstances amid which the
hymn was written, and so putting us, as
it were, into sympathy with the author.
We would greatly increase its power and
pathos. We are not so sure, in fact,
but that the value of the Hymn-Book,
even as an aid to devotion, might be in-
creased by an occasional note stating the
peculiar circumstances which called
forth a hymn, or some interesting fact
in its history. Would not the hymn
beginning,

"In age and feebleness extreme,"
be still more touching than it is, if we
all remembered that it was dictated by
Charles Wesley to his wife, while upon
his death-bed? Would not Cowper's —

"God moves in a mysterious way,"
gain new significance to many, if a brief
note reminded them of its strange con-
nection with his personal history? There
is an exquisite hymn found in al-
most all the collections — unfortunately
not in ours —

"Now it belongs not to my care
Whether I live or die;"
why not attach to it the pathetic note of
the brave old saint who wrote it?
"written when I was silenced and cast
out," — Richard Baxter.

Such are some of the advantages
which, it seems to us, might be gained
by the revision. It is easy enough to
cry out, "let the Hymn-Book alone;"
but why it should not be re-edited, if it
may be improved thereby, we cannot
see. All the objections to the proposal
which we have thus far heard, have
been based upon the purely gratuitous
assumption that any committee of re-
vision would be sure to open the door
of our Collection to more or less of that
trashy composition which fills many too
popular books of sacred song. But, as-
suredly, there ought to be no difficulty
in finding within the Church men of
extensive acquaintance with hymnody,
of cultured taste, and of fervent piety,
to whose care such an enterprise might
with perfect confidence be entrusted.
We shall be greatly disappointed if, ere
many years, the Hymn-Book we have
known and loved so long do not come
forth from the hands of such a commit-
tee still more worthy the place it holds
in the affections of us all.

Middletown, Conn., Sept., 1874.

WHAT HYMNS DO WE SING?

A table showing what hymns have
been sung for a year in the regular
Sabbath service of the Methodist Church
would be exceedingly interesting. We
should doubtless find that some of our
hymns have not been sung at all, while
others have been ringing like a perpe-
tual shout or prayer, from Watch-night
to Christmas. Such a record would be
very useful to any compiler of hymn-
books for the future.

Many of us have records of the
hymns so used. If any such will send
me a transcript of that record, I will
undertake to tabulate and publish the
results. To do this, take or make a list
of numbers, from 1 to 1129, to represent
the hymns of the Methodist Collection,
and write against each the number of
times that particular hymn has been
used in the regular Sabbath service for
a year past. HENRY W. WARREN,
62 Bedford Av., Brooklyn, N. Y.

LETTER FROM DR. F. H. NEWHALL,
NEW HAMPSHIRE FARM,
Sept. 28, 1874.

Here, brother editor, I have lain for
months in the lap of earth, where every
prospect pleases, and milk and maple
syrup flow. I heard long ago the
steam-whistle, as you rushed from office
and school and store to the beaches
and groves; and then the camp-meeting
songs came dropping in, one by one,
mingled with the roar of the surf and
the laughter of the children. And now
all these melodies have melted away, and
I hear the creak and the whirr, as all
your machinery of business and
politics, schools, and churches start
once more.

I did not know before, that the Lord
had reserved such spots of calm so
near the din of the Babel where you
dwell. The snort of the steam-horse
has never scared the squirrel and the
partridge of the hills where I have
nestled. I have been waked in the
morning by the swallows twittering in
the chimney, by the turkeys gobbling
"good morning," and by the cows low-
ing for their breakfast, and tramping
past the window to pasture. I have
lain in the grass under the vast elm,
in the summer noon, lulled to slumber
by the drowsy hum in the air, and by the
stridulous call of the locust in the far-
off branches, watching the white clouds
through the whispering leaves, and
breathing the odors of the new mown
hay. And O, the silence of the nights,

folding up the weary soul as in a mantle!
I have had few around me with
whom to discuss life's problems and
issues, but I have formed the acquaint-
ance of the grave and meditative oxen,
of the frolicsome calves (who often
stop to stare at me), of the saucy squir-
rels dropping their nuts defiantly about
my head; and I have gazed long and
often after the hawk, slowly sweeping
up and down his spiral stairway in the
skies, and dreamed of the ladder that
the patriarch saw.

Now I understand why Eden was a
garden. We wandered away from
those trees and waters weary ages ago,
and our dry pilgrimage has lain through
close and noisy cities for sixty cen-
turies; but we are to rest at last where
we started — beneath the trees and on
the banks of the river, the trees and the
river of life after this desert of death.
Tyndall Jr. smiles compassionately, I
see; but he will be glad to get home
when he has had a surfeit of his husks
and his harlots.

But I have had books as well as Na-
ture here. Two great books have been
within reach of my hand, whenever I
have wanted to read — two books to
which I am willing that all literature
should be winnowed. When the fails
and fans of criticism have done their
worst, these two will be found lying
in the threshold floor of the ages, wait-
ing to be the seeds of new literatures
when the old have vanished. Yes, if
these two are spared in an Omar com-
pilation, the world will wait in great
patience for new literatures to grow.

When I understand both these books I
shall be wiser and better than ever
man uninspired yet has been. So, city
brethren, I have not much envied you
your libraries and reading rooms, while
I have had my Bible and my Shake-
speare.

One day, as I was sitting on the barn
floor, looking into the faces of the
cows, a paper was brought to me con-
taining the ukase of the president of
the British Scientific Association, for-
bidding men to write any more com-
mentaries upon Genesis unless sub-
mitted to the "scientists" for revision.
That did not worry me much; but
when I further read that he had dis-
covered that we have no Father, my curi-
osity was piqued, and would not be al-
layed till I got the famous address from
Hurd and Houghton. And what did I
find? Why, simply a guess enthroned,
and that, too, the guess of our ancient
friend, the laughing Abderite, Democri-
tus! Only this, and nothing more.
Well, thought I, the Bible has survived
for about twenty centuries; and so,
in Darwinian phrase, proves itself
the "fittest." I will take another nap
in the hay. I dreamed of Democritus
resurrected, sitting among the Belfast
savans, and laughing more scornfully
than ever to find the philosophers of
to-day no wiser than the foolish Abder-
ites of so many years ago.

The Brooklyn stench has poisoned
this sweet air, too. What is the mat-
ter with the sewerage in the City of
Churches? How it needs the rushing
flood of the River of Life! Not from
the Vatican bulls of "science, falsely
so called," but from the leprosy within
is the real danger of the Christian
Church. Whoever may be innocent or
guilty, God is uncovering the rotten-
ness of popular religion. We recoil,
revolted; but disgust is better than
death. More than one Church is to be
tried in this fire. The sentimentality
that has been mistaken for religion
God will sweep out of His mouth.

Moreover, most of the preaching that
gets trumpeted in the newspapers is just
what Dr. Porter has called in the HER-
ALD, "a fatal mistake." Average
"popular preaching" is an abomina-
tion to the Lord. Tickling the fancy,
titillating the nerves, and lulling the
conscience, it is, with all its pretense,
intellectually and spiritually contempti-
ble.

But I get no such preaching here.
The robust Presbyterian farmers, among
whom my lot is cast, demand preaching
that has a grip in it somewhere. I have
had the farm-house social Christian
privileges, and they have been richly
sweet. Though the songs are hardly
flavored with pennyroyal, and not a
whit improved from ancient Doddridge,
Watts, and Wesley; though the prayers
are never fluent and "brilliant," and
the speeches guiltless of elocutionary
thunders, yet they reach men's souls,
and reach the Throne. And, moreover,
the women are as active in those meet-
ings as I have ever known our Meth-
odist sisters to be wherever I have
ministered. These men, whose daily
talk is of cows and crops, and how
to talk with God, and to talk with
men about God, too. They, too, pon-
der these great life-problems of Gen-
esis and judgment, and talk of them
over the wall, and across the backs of
the oxen; and they find the solutions,
too, such as are never discovered
through microscope and telescope, but
are revealed to the eye of him who
doeth His will.

The hand of God has touched me, so
that I know that I am mortal now,

whereas I only believed it before; and
I have tasted the blessings that are hid-
den in pain. There are vast promises
of the Gospel, over which I once hung
as fathomless abysses, whose depths
are known to me now. Now I know
that He not only forms light, but cre-
ates darkness also; and in both are the
hidings of His power and love. Never
before have I so fully learned the price-
less sweetness of sympathy; and I have
found that tribulation is the touchstone
of brotherhood. I have not yet learned
words in which to thank them who
reached their hands to me, as I lay in
darkness; but they who felt with me
my deeper pain, and entered into the
sorrow of my wife and children, as they
weltered in all the agony of widow-
hood and orphanage, shall be remem-
bered with grateful thanksgivings
when I see our Lord face to face.

Yours in Christ.

AN INTERESTING ANNIVERSARY.
BY REV. R. H. HOWARD.

On the night of the 2d of October,
1874, just three hundred years ago to-
day, a violent equinoctial gale came
storming from the northwest, piling up
the waters of the North Sea in vast
masses upon the southern coast of Hol-
land, and then dashing them furiously
landward, until the ocean, rising over
the earth, and sweeping with unre-
strained power across the pierced and
ruined dykes, and inundating all the
territory in the neighborhood of the
long-beleaguered city of Leyden, ena-
bled the Netherlands patriots, under the
indomitable Admiral Boisot, to put the
Spanish besieging forces to flight, and
to relieve the nearly famished, yet
dauntless, noble city.

The names of Harlem, Alkmaar and
Leyden, hallowed as they are by deeds
of patriotism such as have seldom, if
ever, hallowed human annals, still, in
the eloquent language of another,
breathe "as trumpet-tongued and per-
petual defiance to despotism as Mar-
athon, Thermopylae, or Salamis." Nay,
from that bleak January, during all this
past three hundred years, the light of
freedom has been streaming out upon
struggling humanity, not only in Eu-
rope, indeed, but throughout the world.

In fact, the sturdy, heroic resistance
on the part of the cities of Holland against
the tyranny and usurpations of Spain,
was the salvation of the Netherlands;
and the independence of the Nether-
lands, achieved through so protracted
and bloody a struggle, was the salva-
tion of all this Western world to free-
dom. But for Leyden, faithful literal-
ly even unto death, there could have
been no New England; and but for
New England, no enlightened free
America. We are told that no sooner
had the relieving army just referred to
entered the gates of the aforesaid city,
than the inhabitants, magistrates and
citizens, wild Zealanders and emaciated
burgher guards, sailors, soldiers, wom-
en, children — nearly every living per-
son within the walls, all overjoyed,
without delay repaired to the great
church, stout Admiral Boisot himself
leading the way, and bowed themselves
there in humble gratitude before the
King of kings. After prayers the whole
congregation joined in the Thanksgiving
Hymn. Thousands of voices raised
the song, but few only were able to
carry it to its conclusion; for the uni-
versal emotion, deepened by the music,
became quite too full for utterance. At
length the hymn was suspended alto-
gether, and the whole multitude broke
down and wept like children.

Most fittingly, as a proper token of
the gratitude entertained by the people
of Holland and Zealand for the heroic
and fortitude of the citizens of Leyden
at this most important crisis, it was re-
solved at once by the estates of Holland
and the Prince of Orange, that an Aca-
demy or University should be forthwith
established within their walls. Thus
was the University of Leyden, after-
wards so illustrious, the institution that
gave so many earnest, learned men
afterward to the Church, founded,
not only in the darkest period of the
country's struggle, but in commemora-
tion of an almost more than mortal
fortitude on the part of this noble, free-
dom-loving people.

This famous institution possesses a
peculiar interest for all Methodists, in-
asmuch as it was here that Arminius,
and his hardly less distinguished disci-
ple, Episcopius, were educated, and
subsequently became theological pro-
fessors. It was here that the former
had his disputes with Gomarus, and the
latter with Polyander — both professors
also in the same institution, but both
bitterly and dogmatically Calvinistic.

Here, therefore, in this very University
of Leyden, in a very important sense,
Arminianism, or the Methodist theo-
logy, may be said to have been cradled,
if not born. True, the mild views of
Melanethon, commonly known as Lu-
theranism, and substantially identical
with those of Arminius, had prevailed
extensively in Holland — in fact, more
extensively than the Calvinistic tenets,
ever since the earliest dawn of the Re-
formation. But, providentially, Ar-

minius and his coadjutors were led to
define and pronounce these views in a
way to make them henceforth a pecu-
liar power in the Church of God.

In this same University of Leyden
also, about twenty-five years after its
foundation, was educated the celebrated
Hugo Grotius — one of the greatest lu-
minaries of Europe for genius and learn-
ing. He was equally distinguished in
literature, the ancient classics, jurispru-
dence, diplomacy and theology. Gro-
tius early became identified with the
Arminian movement, and

BY REV. J. W. GUERNSEY.

Phil. iii, 7-11, is an admirable quotation for our purpose: "But what things were gain to me those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in Him, not having mine own righteousness, which is of the law, but

tion") is said to groan and travail in pain together, no intimation is given of any earnest "waiting for the manifestation of the sons of God"—no intimation that they are cheered amid their sorrows by the hope of deliverance from the "bondage of corruption." Though *pasa he ktisis* embraces all that are denoted by *ktisis*, yet what is affirmed of these, denoted by *ktisis*, as a class, is not affirmed of those de-

A RARE REUNION.

of a boy brother, who died three years after, deeply lamented! I noticed these old veterans worked for souls in tents, "like men of war" formerly at camp-meetings; and it was related that the first member of their mother Church in Northeastern Connecticut was a "personal effort" Christian (like Harlan Page, born not far from this town, I think), and that about a hundred of her descendants, living in Illi-

Many children are out of school because their parents cannot get money

BY MARIA J. BISHOP.

Makes us whiter than the snow.

BY REV. WILLIAM H. TURKINGTON

Hartford, a beautiful city, is to be adorned still more attractive by the erection of a new State House, whose walls are already rising. The site is the head of Capitol Avenue, and also the City Park, crowning and overlooking the whole of it. It will be a magnificent building, and an honor to the city.

All the Churches on this district are hopeful, and the work, we think, will

I am yours, etc., w.

Y., whose beautiful cottage stands upon the verge of the high bluffs on the Highland district. Some of his friends have known that, for a long period, he has devoted his hours he could snatch from his exacting professional duties to the preparation of a somewhat unique and valuable text-book. The first volume of a series of four, an octavo 427 pages, very handsomely published by W. Schermerhorn & Co., of New York, is now issued. It is entitled **MASTERPIECES IN ENGLISH LITERATURE, AND LESSONS IN THE ENGLISH LANGUAGE**. His plan

[illegible]

The Annual Report of the Board of Christian Missions of the Protestant Episcopal Church in the United States, for the year ending June 30, 1900, is published by the Board of Christian Missions, New York, N. Y.

The Christian World.

MISSIONARY DEPARTMENT.

The American Board of Commissioners of Foreign Missions opened its sixty-fifth annual meeting on the afternoon of Tuesday, Oct. 6th, at Rutland, Vt., President Hopkins in the chair, and Rev. Dr. H. D. Hooker, of Boston, offering prayer.

A general survey of the missions of the Board was presented by Rev. Dr. Worcester, showing the condition of the work in the foreign field more encouraging than usual, notwithstanding the fearful famine in Asia-Minor, the murder of Mr. Stephens in Mexico and the persecution that followed, the intrusion of high-church Episcopalians into the Mahatta mission to reap the harvest of others' toil, the attempt to hinder the circulation of the Scriptures in the Turkish language, and the financial embarrassment at home compelling retrenchment abroad. Thirty-eight new laborers, including ten unmarried ladies from the Woman's Board, have entered the foreign work, raising the total number of missionaries in all classes to 376. The number of native pastors is now represented as 106, about 300 preachers and catechists, and nearly 600 teachers and Bible women. Nearly half the pastors are wholly supported by their own people, and the rest partially so.

Greater religious interest is reported in the seminaries, and at several of the stations in the Zulu mission; larger audiences and marked attention in European and Western Turkey; special interest among the Greeks at Broosa, Manissa and Cesarea, great increase of the Church at Talas, and revivals at Marsovan and some of its out-stations; in Eastern Turkey, new Churches and large additions to the old; in Central Turkey, triumphs over attempts to embarrass evangelical efforts, and a special blessing on woman's work; in the Mahatta mission, great increase of Church membership, and general quickening of interest; in the Madura mission, success of special efforts through native Christians; in Ceylon healthier life in the native Churches, and particular interest in the Sabbath-school work; in China, patient, hopeful work, with enough of present result to stimulate faith; in Japan, constant and most cheering progress; in the Gilbert Islands of Micronesia, Mr. Bingham has had his trials from civil war and intemperance among his people, but is looking for better days; Mr. Snow, in the Marshall group, reports large accessions to the Churches. But the most remarkable success has been witnessed at Ponape, and the islands connected with that station. Seven living Churches circle the island. On the island of Mohi, where a Church was organized a year ago, the entire adult population are waiting to be baptized, and all old and young are at school. The island of Pinelap has received the Gospel through two of its own people, who strayed away to Ponape, studied eight months, and returned home to teach and preach. The entire population renounced idolatry, a Church edifice capable of seating over a thousand people was erected, and a school-house to correspond.

The work in papal lands has revealed three facts:—that the need of the Gospel among the masses where Romanism has had full sway, unrelieved by the light of Protestantism, is less scarcely than that in pagan Mahometan lands; the difficulties to be met and overcome, in introducing the Gospel into such papal countries, will not be less; and lastly, that success may be expected in due time. The missions among the North American Indians have enjoyed, on the whole, a year of quiet but undoubted prosperity.

To sum up results, the statistics show twenty-six new churches, over a thousand added to the roll of membership on profession of faith, and that the Gospel has been regularly preached the past year, through the agency of the American Board, in twenty-one different languages, in five hundred and sixty-nine different towns, cities and islands, in various portions of the globe.

The Board has twelve training schools and seminaries, and ten stations for educating young men as teachers and preachers, including over 400 pupils; twenty-one boarding schools, in which about 700 girls and young women are receiving instruction; one normal school, with 57 pupils, in Eastern Turkey, and two others in India, in part supported by grants in aid of pupils; and 551 common schools, with an aggregate attendance of over 20,000—an increase of 3,000 last year. Aside from the contributions of the local governments of India, Ceylon, and the colony of Natal, earned by the success of the schools, and amounting now to from \$7,000 to \$8,000 a year, and aside from the sums given by the native Christians for the support of schools, the American Board, as an educational society, is expending in various ways not less than \$90,000 a year; has aided in the erection of 95 places of worship during the year, in sums ranging from \$25 to \$2,000. The entire amount thus expended for 1873 was \$18,596. A chapel at Pekin has been erected by a lady of the West, another at Tungho fitted up at the expense of a missionary, and the chapel at Ahmednuggur enlarged and improved, and aid rendered to the erection of chapels elsewhere, from the contributions of friends in the Mahatta mission.

Special mention is made of the success that has attended the medical department of the missionary work the past year.

The work in progress for women is highly promising.

The general summary of the survey is as follows:—Missions, 19; stations, 72; out-stations, 497. Missionaries (ordained), 151; female assistants, 204; physicians, 7; male assistants, 4; native pastors, preachers, teachers and helpers, 1,005—total laborers, 1,381. Churches 222, membership, 10,601; increase during the year, 1,021. Training and theological schools, 12; boarding schools for girls, 21; common schools, 551; common school pupils, 20,490; training and theological, 391; boarding, 672; other adults under instruction, 278; total pupils, 21,831.

DOES THE END SANCTIFY THE MEANS?

BY DAVID SNOW.

The point which I wish to make relates to the cultivation of the social affections. In all ages of the world men have attempted to devise some new schemes of social life. Man was made to live in society, and cannot live without it. The great end, therefore, is to discover such a form of social life as will give to each person the fullest scope for his intellectual, moral and religious faculties. I have not space to say all that might be said, as our charitable editor is opposed to long speeches, and may cut it down. It is said that the Essenes were a body of men who fled the cities and lived in villages, to escape the moral contagion of the former and occupied themselves in agriculture. They amassed neither gold or silver, fabricated no arms, cultivated peace with all men, and were free and equal among themselves. Their main principles of morals were to love God, to love virtue, to love all men, and to demonstrate these principles by the purity, charity and justice of their lives. All their possessions were for common use. Some suppose that they were in some respects like the modern Moravians of Germany, a sect founded in 1727 by Count Zinzendorf. This, however, is not the true idea of life. Christ left His Church in the world to save it.

I am in sympathy with that social element that Wesley refers to in his sermon, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Christianity is essentially social; and to turn it into a solitary religion is indeed to destroy it. Christian men must come in contact with men of the world; in a word, must "let their light shine;" so far becoming centres of attraction. So far I go for developing social life. We may not, however, do wrong to secure a good result even. The time was, in the Methodist Episcopal Church, when the social element was within the Church—in the class-meetings and prayer-meetings, where they did mix much with outsiders, unless they voluntarily came within the circle of the influences of the Gospel. But how is it to-day? Can a Christian man or woman, in the enjoyment of a present and full salvation, go to public places which are open to all alike, and mix more or less with persons in the frivolities of the world, and not suffer spiritually, under the plea that the end sanctifies the means?

The point I wish to press is, how far can we mix with the social element of the world and not suffer loss? Most men believe in the positive relation between cause and effect. If men sow in the Spirit, they will reap everlasting life; but to be carnally minded is death. I think one can be justified in going out of the home circle, if his object is to impress others with his Christian character. It is sometimes argued that Christ endorsed social gatherings by being present at the wedding, but my impression is that He went in no sense as people generally go now. He was about to establish his ministry on earth, and he wished to make an impression on the minds of those about him, that He was divine; and therefore He turned the water into wine—not for the same purpose that wine is now made, containing more or less of alcohol. So, it might be said, when He went to dine with Simon, when He went to dine with the woman who anointed His feet, but she was washed with my feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss; but this woman since I came in hath not ceased to kiss My feet, and to anoint them with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much. And He said unto her, thy sins are forgiven." It seems, by this circumstance, His object really in going to dine with Simon was that He might work this miracle to convince him of His divinity, and not merely for Simon's dinner. Now, then, if all our invitations are accepted on this basis no valid objection could be raised against social enjoyments. If money for a good purpose is not raised on the Gospel basis, it ought not to be received; for God can carry on His work even without money.

I am reminded here of what occurred at Newark, Ohio. A party of young people had a social party and a dance for the benefit of a Church, and cleared fifty dollars; but the Church refused to accept the money thus obtained. They offered it to another Church, and they refused it. So it appears that the Church in some places is not so hard up as the donors supposed. The Christian Church should ever be as a light-house to lead poor sinners into the port of eternal life, and not in any way mislead those who are seeking to know the way to the Father. Much may be said

for and against our social festivals in and out of the Church. The worldly-minded will eagerly accept and approve them. If, however, any are led to stumble and fall through these social occasions, their faith in the Church becomes weakened, and they finally drop out into the whirlpool of frivolity, upon whom will the responsibility rest?

Commercial.

BOSTON MARKET.

WHEAT—Oct. 15, 1874.
FLOUR—Superior, \$4.50 @ \$4.75; extra, \$4.25 @ \$4.50; Michigan, \$4.00 @ \$4.25; St. Louis, \$4.25 @ \$4.50; Southern, \$4.25 @ \$4.50.
CORN—Mixed and Yellow, 8c @ \$1.00.
OATS—\$0.75 @ \$0.80 bushel.
RICE—\$1.00 @ \$1.50 per bushel.
SHORTS—\$0.50 @ \$0.75 per ton.
RICE—\$2.00 @ \$2.50 per ton.
RED TOP—\$4.00 @ \$4.25 per sack; R. 1, Rent, \$3.25 @ \$3.75 bushel; Clover, 10 @ 11 1/2c per lb.
APPLES—\$1.50 @ \$2.00 per bushel.
PORK—\$27 @ \$28; Lard, 15 @ 16 1/2c; Hams, 00 @ 18c.
BUTTER—33 @ 35c.
CHEESE—Factory, 14 @ 15c.
EGGS—25 @ 30 cents per doz.
HAY—\$2.00 @ \$2.50 per ton, for Eastern Pressed.
POTATOES—\$2.00 @ \$2.25 per bushel.
BEANS—Extra, Pea, \$2.00 @ 2 1/2c; medium, \$2.00 @ 2 1/2c bushel.
POULTRY—20 @ 22 cents per lb.
TURKEYS—50c @ \$1.00 per bushel.
DEER—50c @ \$1.00 per bushel.
CARROTS—50c @ \$1.00 per bushel.
CABBAGE—4 @ 5c per head.
CUCUMBERS—\$7.00 @ \$8.00 per bushel.
ONIONS—\$2.00 @ 2 1/2c per bushel.
MALLOW SQUASH—\$0.00 @ \$2.00 per bushel.
TOMATOES—10 @ 12c per bushel.
GREEN CORN—\$1.25 @ 1 1/2c bushel.
SWEET POTATOES—\$0.50 @ \$1.25 per bushel.
REMARKS.—Full prices are obtained for Flour. Butter market quite firm. Turkeys, Beets, and Carrots will not probably be lower than present quotations. Apples arrive freely.

FLOUR!

C. G. BROCKWAY & CO.,

PROPRIETORS OF THE LARGEST

Retail Flour Store

In Boston, are selling the BEST

ST. LOUIS FLOUR FOR \$10.

—AND—

TIP TOP FLOUR FOR \$9.

—AND—

VERY NICE FLOUR FOR \$8.

Delivered Free and Warranted.

Also Flour, Graham, Old Meal &c. in bags.

C. G. BROCKWAY & CO.,

230 Friend & 139 Portland Street.

PATENT

DOUBLE COMBINATION

IRON

BETTER

WEARS

LONGER

SHIRT FRONT

This bosom is made double throughout

and so constructed as to overcome all objections

found in other bosoms.

Manufactured by

FESSENDEN & OSGOOD

BOSTON, MASS.

For Sale by

All Dry Goods Dealers.

Weather Vanes,

Lightning Rods,

Crestings, Vases,

Rustic Work, etc.,

MANUFACTURED BY

HARRIS & CO.,

111 Kingston St., Boston.

The only Manufacturer of Vanes

in Boston.

Near Boston and Albany Depot.

COAL.

Cumberland, Sidney,

Lykens Valley,

White and Red Ash, all sizes,

—ALSO—

HARD AND SOFT WOOD.

BOSWORTH & HAMLIN,

256 Federal St., Boston.

BARSTOW'S

LOW-OVEN RANGE

Best cooking apparatus in the market. Very economical. Has two ovens, two hot closets, six boiling places. Can be used as a stove, or set in brick. Adapted for City or Country use. Suitable for hotels or private families. Send for circular.

BARSTOW STOVE CO.,

116 North Street, ——— Boston.

PAINTS,

Artists' and Painters'

SUPPLIES.

For every branch of painting

Genuine goods

at reasonable prices.

Asahel Wheeler's

NEW MODEL PAINT STORE,

No. 145 Milk Street,

BOSTON.

No Charges for obtaining

Patents. Pamphlet, free. C. A. SHAW,

116 Tremont Street, Boston.

Chas. A. Smith & Co.

15 and 30 SCHOOL ST.

Invite the attention of their customers and the public to their splendid assortment of

ENGLISH, FRENCH AND GERMAN

CLOTHS

For Fall and Winter Wear.

All of new and desirable Styles,

most of them Special Novel-

ties of our own Im-

portation.

Our facilities for manufacturing

GENTLEMEN'S GARMENTS

In the most Fashionable

and Elegant manner

are Unsurpassed.

Gentlemen are invited to call and

inspect our NEW GOODS and sample

garments.

CHAS. A. SMITH & CO.

18 and 20 School Street.

THE

BEST IS THE CHEAPEST

STEINWAY & SONS'

WORLD RENOWNED

GRAND, UPRIGHT AND SQUARE

PIANO-FORTES.

Over 30,000 of these celebrated instruments are

now in use, and the demand is still increasing.

Withstanding the panic in business through-

out the country the past year, Steinway & Sons

have been obliged to raise their prices on full time

the whole year, finishing one piano for every

workable one, in order to supply the great demand.

We are now keeping on hand full assortments of

carefully selected instruments, and would invite all

who are intending to buy a piano to call and

hear them before purchasing.

We offer to sell them on instalments on easy

monthly payments, or a liberal discount for cash.

Prices as low as we can make pianos for sale.

where the best and most thoroughly seasoned

stock only is used, and where only the very best

workmen are employed.

We wish to call particular attention to their

right and Grand Upright Pianos, which are

by far superior to all uprights manufac-

tured, either in this country or Europe. You

need only call and hear them to be convinced of

fact.

A written warranty given with every piano.

Send for an illustrated catalogue.

G. D. RUSSELL & COMPANY,

Wholesale and Retail Agents,

126 TREMONT ST.,

BOSTON.

DR. NICHOLS' WROUGHT IRON

FURNACE.

The question of properly heating

houses is one of such vital im-

portance in a sanitary

and economical sense, that

one can afford to

invest in a furnace of

merit and durability.

As will be evident from

the testimonials, Dr. Nich-

ols' Wrought Iron Furnace

is a safe and economical

method of heating, and

is well adapted for use in

all cases. It is the only

method of heating that

is safe and economical.

For full particulars, send

for a circular.

Manufactured by

LE BOSQUET BROS.,

MANUFACTURERS,

No. 14 Bedford St., Boston, and 30 Main

St., Haverhill, Mass.

The Best Paper! Try It!!

The Scientific American is the cheapest and

best illustrated weekly paper published. Every

number contains from 10 to 15 original engravings

of new machinery, novel inventions, bridges, en-

gineering works, architecture, improved Pa-

per, and all the latest news in Chemistry.

A year's number contains 52 pages and several

hundred engravings. Thousands of volumes are

preserved for binding and reference. The pre-

cision and rapidity of the press, the low price of

the paper, and the great variety of subjects

Fort Edward Collegiate Institute.

For ladies and gentlemen. A boarding school

to prepare for college, business, teaching, or

for life. Five regular terms, five or six months

or the student may select any three studies. \$5

per board, room, washing, and common English or

Latin Term begins September 2d. Address for

catalogue or information, J. D. Fort Edward,

N. Y.

Troy Conference Academy,

POULTNEY, VERMONT.

The Fall Term of 10 weeks will begin Aug. 27.

The Winter Term of 12 weeks will begin Jan. 6.

The Spring Term of 10 weeks will begin April 7.

Five regular courses. Special instructions to

young men preparing for the ministry. Thorough

preparation for college made a specialty.

For catalogue or information, address

Rev. MARTIN E. CADDY, A. M., Principal.

Education and Employment.

We invite special attention of those wishing to

acquire a thorough Commercial Education to our

superior facilities. — Penmanship, Book-keeping,

Arithmetic, Correspondence, etc.

This being the only Commercial School in the

business part of the city, we have the best means

to secure students for our graduates. — PROF. J. H.

COMMERCIAL COLLEGE, in the elegant new

palatial building, 1st office, at 286 Washington Street,

4th cor.

Woman's Educational Association,

BOSTON.

EXAMINATIONS FOR WOMEN.

THE second Examination

We may not, perhaps, as a Church, entirely divest ourselves of responsibility for this, on its human side, and prevent. There is a limit to human endurance. No work is so exhausting to the physical frame as rapid and long journeys connected with severe and repeated public discourses. Both the exigencies and peculiarities of our missionary work have thrown immense tasks upon the secretaries. Phlegmatic and calm men may sustain for a considerable period such a constant drain upon bodily and mental vitality; but magnetic and excitable temperaments soon burn themselves out. Our numerous Conferences, often widely separated, and meeting at nearly the same date, hurry the secretaries from one part of the country to another with most unwholesome rapidity, and, with the severities of their duties at the Conference, perform a most exhausting service for them. It is well to ask the question, in the shadow of this new grave, whether the Church makes an economical use of her public servants. It hardly seems desirable to raise our best men into conspicuous positions, simply to secure

The funeral services, held in St. Paul's Church, New York, Friday p. m., were very impressive. The Missionary board and hundreds of ministers were present. The pulpit was appropriately draped, while beautiful and costly floral tributes, contributed by friends, suggested the resurrection of the just, and the heavenly side of this sad bereavement. Bishop Janes (very feeble) presided. The first lesson was read by Dr. Curry, and the second by Dr. Crooks. Prayer was offered by Dr. Chapman. Addresses were then delivered by Bishop Janes, Dr. Schaff, and Bishop Simpson. The closing hymn was read by Dr. S. D. Brown. The benediction was pronounced by Dr. Durbin (who is very feeble, and was helped up the pulpit stairs by Dr. Chapman). The body was conveyed to a vault in Second Street cemetery, and is ultimately to be taken to the family tomb at Chicago. The burial service at the grave was read by Dr. Tiffany. All the exercises were very affecting. Dr. DePuy, who has kindly forwarded us the items relating to the funeral, adds: "Dr. Reid has not yet reached the office; Dr. Dashiell and

The old theologies are most certainly based upon the Bible as a book of divine authority. The first question is, what does the Bible teach of God, of man, and of the relations between them? The answers to it very easily and naturally arrange themselves into a connected system, which may appropriately enough be styled a theology. There is a remarkable unanimity in these answers; and the result is an almost universal agreement as to the essential doctrines of Christianity. Their relations to one another are altogether another thing, and it is here that

Two points, deemed by us to be of vital importance, would have to be specially guarded and provided for. The first is the exercise of mutual dis-

Of course there are estimable and able men opposed to any such modification of our existing system as these sug-

The fields are now all open before the good-willing men of Massachusetts. We would not that women could add their ballots also. That only fear that can be harbored, is that the victory in the State Convention may be given to the friends of the candidates from putative reform. The cleavage between the friends of this and election, extending to the nomination and choice by the people to be synonymous terms. The *morale* of the whole movement will turn largely, however, even upon the size of the vote and the majority given. We have a noble man, ever ready to say, to do or to suffer, an illustration of the confidence in office, an intimate acquaintance with business, familiar with affairs of men of business, familiar with affairs of the tried man, the quality of whose life has been fully and freely tested; a rare exponent of the traditional Puritan good sense, honesty, courage and persistence. He deserves

Patrick Donahoe, esq., publisher of *The Pilot*, presents to his subscribers, upon the opening of the new year, a very fine chromo of Father Mathew. It is a beautiful picture of the saint, and the sentiment it carries with it is better still. The Irish Apostles of Temperance is engaged in his mission of administering the pledge, while bannered hosts of young people march before him. When we stood beside Father Mathew, in Roxbury, thirty years ago, and heard him pronounce his edictions upon the crowds that took the pledge at his feet and looked to him for aid, than in this picture, but no less benignant. The interest which many in the Roman Catholic Church, from Archbishop Manning in England, and Bishop Williams of Boston, down to the parish priest, are now taking in the temperance reform is every way commensurate with the great merits of the picture. It is worth its subscription price to the readers without a chromo, while the picture is, of itself, an ample return for the amount of a year's subscription.

ICENE.—the Boston opened dress for this city. Rev. verity, its mem and the satis in this fluence toward said that special power t of stud of whom term a f been for one-stor new ar building large a and a with Two The day last Warren one hun names f are prom able sus structors practice the large in any la year h has the bar, more ac

We ha to meet published rize, no pedally publishing of his m ing a son look, as upon ac sive an man fou himself knew n more the circle has speak no point. 2 records s day even Charles a merchant Catherine Lincoln, knowledge the wedd formal g children a friends at their re occasion only a son and expro Several p of a natur was a agen Mrs. Bowen ad our b wishes fol upon the p

A very appropriate adapted to long Sturges and Morse and tors. It under an r The hall v view of the great neat it one of the city. speaking n to be of lotte Cushn livery of t for the oc of the eve eral very illu

In num Science, the remain meeting of last May, year in th upon "P Conference Hygiene, Carroll, T. kins, Natil sities by Face Leng Yung M. M phas Bra form in E. and F. B. and Confe have ofte stantial v tion. Th obtained Pemberto

Our wel Sawyer, d other day well-known Sawyer, d the defens company a battle of the cannon by time, its c one of his and live a the Profes after wards him, as a Bern, as a and as a r hereafter.

Our Or held thei Haven tw received at this city. They discour without a sustained from the sponse of challenge fraternal Conference Cox and preasion i a generous Conference courses w day late of spondent, H. H. Mu others. The mo

BOSTON UNIVERSITY SCHOOL OF MEDICINE.—The winter course of lectures in the Boston University School of Medicine opened last week, with an introductory address from Prof. E. B. Gussdorf, M. D., of this city.

Rev. Dr. Warren, President of the University, addressed the class, congratulating its members on their success the past year, and their brilliant prospects. He spoke of the satisfactory experience in co-education in this school thus far. Its favorable influence upon both sexes had done much toward solving this live issue of to-day. He said that the trustees of the University felt special pride in the vigor and prosperity of this department, and would do all in their power to strengthen and aid it. The number of students already entered exceeded 100, of whom about 40 were females. Since the last year a fine new lecture-room, about 45 feet square, has been nearly completed, having been formed by building up the previously one-story structure in the rear. Then, by a new arrangement of portions of the main building, there have been constructed a large and complete chemical laboratory, and a nice microscopical room, furnished with twelve new instruments.

The department of law opened on Thursday last, with pleasant addresses by Dr. Warren and H. St. John Green, esq. About one hundred students have been in their names for the first lecture course, and more are promised. The Law School is a remarkable success. It has a fine corps of instructors, several of them the leading practicing lawyers of the city, and one of the largest and finest classes of young men in any law school of the land. An additional year is to be added to the course—a want that has long been felt by the members of the bar, in order to secure a broader and more accomplished scholarship.

We have for many years been accustomed to meet the very quiet, and grave looking, publisher of the *Monthly Religious Magazine*, now the *Monthly Review*, and especially since our return to Boston, as the publishing office, until within a few months, of his magazine was in our building. Wearing a somewhat impassive face and weary look, as if he carried burdens, we found upon acquaintance a very warm, sensible, and tender heart, behind it, and a man fond of a good story, and telling one himself with a practical point to it. We knew nothing of the family life; but more than conjectured that a pleasant home life had kept his heart mellow. We can speak now without qualification upon this point. The *Transcript* says: "The ancient records state that in Hingham, on Thursday evening, October 7, 1874, by the Rev. Charles Brooks, Mr. Leonard C. Bowles, merchant, of Boston, [was married] to Miss Catherine C. Lincoln, daughter of Martin Lincoln, esq." This fact, together with the knowledge that the fiftieth anniversary of the wedding occurred to-day, led to an informal gathering of the children, grand-children, and great-grand-children, together with the friends and neighbors of the aged couple, at their residence in Boston Highlands. The occasion was devoid of formality, but was only a social interchange of congratulations and expressions of gratitude and good-will. Several presents were laid upon the table, of a nature appropriate to the day, and there was a general season of enjoyment. Mr. Bowles, in an excellent health. We add our hearty congratulations and sincere wishes for temporal and spiritual blessings upon the golden era.

A very handsome new hall, bearing the appropriate name of Beethoven, particularly adapted to concerts, was opened upon Washington Street last week. It adjoins the large furniture establishment of H. P. Morse and Company, who are its proprietors. It opens upon Washington Street, under an arch nearly opposite Essex Street. The hall will seat fifteen hundred, all in full view of the platform, and is furnished with great neatness, in excellent taste, resembling in all the most cheerful and attractive of the city. Its acoustic qualities, both for speaking and singing, have been pronounced to be of the best description. Miss Charlotte Cushman tested the former, in the delivery of the fine dedicatory poem written for the occasion by Nathaniel Childs, esq., of the evening *Traveler*; and already several very successful concerts have clearly illustrated the latter.

In number VII of the *Journal of Social Science*, published by Hurd & Houghton, the remaining papers, read before the last meeting of the Society in New York, held last May, are given. There are eleven in this number. Dr. Woolsey's essay upon "Private Property upon the Sea," Conference of Boards of Health, School Hygiene, by Drs. D. F. Lincoln and A. L. Carroll, Tent Hospitals by Dr. J. F. Jenkins, National, State and Sectarian Universities by A. D. White and Dr. McCosh, Free Reading Libraries, W. W. Greenough, Young Men's Christian Association by Cephas Brainerd, Ocean Lanes, Prison Reform in Europe and America by Dr. Wines and F. B. Sanborn, Social Science Records, and Conference of Boards of Charities. We have often heretofore spoken of the substantial value of the papers of this Association. The different publications can be obtained in Boston at the Society's office, 3 Pemberton Square.

Our welcome contributor, Professor W. C. Sawyer, now of Minnesota, received, the other day, a very singular present. As is well-known, the Professor, then Captain Sawyer, during the war contributed a leg in the defense of his country while leading his company in a Massachusetts regiment at the battle of New Berne. The place where a cannon ball took it off was marked at the time, it could have been stopped by a tree, and it was his company afterwards secured it. It was a shell, about three inches in diameter, and five and one half long. It was sent to the Professor by the person obtaining it, afterwards a major and post-master of New Berne, as a very significant memorial to him of an event not likely to be forgotten, and as a relic that his friends might prize as a treasure.

Our Orthodox Congregational brethren held their Triennial Convention in New Haven two weeks since. We hoped to have received a letter from our correspondent in that city. The sessions opened with a masterly discourse from Dr. R. B. Storrs, delivered without a scrap of paper before him, and without hesitation—one majestic flow of sustained eloquence, such as is rarely heard from the pulpit. It was an adequate response of the pulpit to the late important challenge of the scientific platform. Our fraternal delegates appointed by General Conference, Dr. S. Allen, Rev. J. C. W. Coxe and Dr. O. H. Tiffany, made a fine impression by their addresses, and called forth generous responses from the chairman of the Conference. Impressive and practical discourses were delivered by Rev. Dr. Z. Edgely, late of Chelsea, by our excellent correspondent, Dr. Dennen, of Lynn, and by W. H. Murray, of the Park-st. Church, and others.

The most lively discussions were upon the expediency of consolidating charitable societies, with similar objects in view, simplifying their machinery, and limiting their incidental expenses.

We are indebted to Hon. George W. Frost for a copy of the *Omaha Union*, containing a report of the Nebraska Conference just held in that city. Bishop Bowman seems to have made a very fine impression. The editor says of him: "This gentleman has greatly endeared himself to the members of the annual Conference, and of the Churches, by his great ability and decision as a presiding officer, his kindness and urbanity toward all, and his evident desire to do his delicate work for the greatest good to the greatest number. The bishop's sermon on Sunday was a model of simplicity and earnestness, covering great thoughts and principles, and yet expressed in language so simple that the merest child could comprehend it. The church was crowded, every inch of standing room was occupied, and the general impression was that no better sermon had ever been preached in that city."

The Woman's Temperance Convention, which met last week at Worcester, was fully attended, and was a very interesting and profitable series of meetings. It was conducted entirely by ladies. Miss Oliver, of the Theological School, was present, and favorably introduced herself as a co-laborer among her sisters at the East, as she has been an efficient worker at the West in the temperance movement. The meeting was an eminently religious one; and while warm sympathy was expressed in the election of Governor Talbot and the application of suitable legal and police restraints upon the sale of alcoholic drinks, the ladies affirmed their chief reliance to be upon religious measures and personal appeals. A new inspiration has been received in the work, and it is to be hoped that the women throughout the State will enter upon early and persistent measures to awaken public attention and to create renewed enthusiasm in this great moral reform.

The lamented death of Bishop Henry W. Lee, at Davenport, Iowa, some weeks since, carries us back nearly forty years in memory. When a pupil of the Friends' Academy in New Bedford, he was a teacher in a public school. At this time the first total abstinence movement was started in the town, and Mr. Lee took a very active part in its organization, in public discussions, and in practical efforts to rescue several young men of good families, who had been sent to New Bedford to go upon whaling voyages, hoping in this way to cure a vicious appetite. We had been a schoolmate of his brother in Springfield, Mass., and were drawn to him, although young, on this account. He was a man of fine presence, tall, with a frank and manly bearing. He was a devoted, pure-hearted and faithful minister, and an honored and able Bishop of the Protestant Episcopal Church, very catholic in his feelings, and of the Low Church wing. Such a man's death is a common loss to the whole Christian body. He became Bishop of Iowa in 1854.

How pathetic the case of the Ross family—the mother an invalid, the father dying, bereft of reason, the little boy still in the hands of the villains that abducted him! The cause of the father's sinking in the cruel, unprincipled, but too common course of certain portions of the press, to start suspicions as to character, on every occasion. Doubtless, in certain quarters, were expressed as to the truth of the story told by the distracted and bereaved parents. False charges affecting his business honesty were circulated against Mr. Ross. This was the final blow. He bore humbly the stroke of Providence; but this indignity was too much, and he sunk under it. A fearful responsibility they assume who propagate suspicions through the public press.

The evangelists of Boston held their meeting last Monday, at the Melomane. An excellent address upon revivals was read by Rev. J. B. Dunn of the Presbyterian Church. He was followed by Dr. Dickenson of the Baptist Church, in an extemporaneous address on the relation of the minister to the revivals. Short addresses were made by Chaplain Spear, Rev. Messrs. Parsons, Cornell and L. W. Bates. A resolution was passed pleading the ministers to preach next Sabbath on the duty and office of the Holy Spirit in revivals. The spirit of the meeting was excellent.

The Ninth State Convention of the Y. M. C. Association of Maine meets at Portland, on Wednesday and Thursday, Oct. 21 and 22. The following topics are to be discussed:—
How can we best promote the study of the Bible?
What are our duties to strangers?
What is the work of Associations in towns?
How shall our prayer meetings be conducted?
Should efforts on the degraded and outcast be undertaken?
What can be adopted to induce more vigor into our Association work?

Rev. George Trask writes:—"I send you a few specimens of my Tracts, which assault the nauseous, noxious, poisonous abomination—Tobacco. I do not ask you to praise them, but if you will simply tell your readers that such productions exist—that rich people can have them at cost, and that poor people can have them for nothing, by simply paying postage, I will heartily thank you."

Fitchburg, Mass.
Rev. John Gray, of New London, wishes us to give notice of the postponement of the Norwich District Ministerial Meeting to October 26 and 29, owing to improvements going on in the church. The ladies especially invited.

The assets of the Asbury Life Insurance Company have been placed in the hands of A. V. Stout, esq., as a receiver, to wind up its affairs.

NOTES FROM THE CHURCHES.

Massachusetts.

The third District Meeting of the W. F. M. S. Lynn District, was held September 30th, at Malden. The day was clear and bright; the church a model of elegance, beauty and practical comfort; the vestry in the most cheerful and attractive of the city. Its acoustic qualities, both for speaking and singing, have been pronounced to be of the best description. Miss Charlotte Cushman tested the former, in the delivery of the fine dedicatory poem written for the occasion by Nathaniel Childs, esq., of the evening *Traveler*; and already several very successful concerts have clearly illustrated the latter.

Our Orthodox Congregational brethren held their Triennial Convention in New Haven two weeks since. We hoped to have received a letter from our correspondent in that city. The sessions opened with a masterly discourse from Dr. R. B. Storrs, delivered without a scrap of paper before him, and without hesitation—one majestic flow of sustained eloquence, such as is rarely heard from the pulpit. It was an adequate response of the pulpit to the late important challenge of the scientific platform. Our fraternal delegates appointed by General Conference, Dr. S. Allen, Rev. J. C. W. Coxe and Dr. O. H. Tiffany, made a fine impression by their addresses, and called forth generous responses from the chairman of the Conference. Impressive and practical discourses were delivered by Rev. Dr. Z. Edgely, late of Chelsea, by our excellent correspondent, Dr. Dennen, of Lynn, and by W. H. Murray, of the Park-st. Church, and others.

India, the last giving an interesting description of the Girl's Orphanage in Bareilly. After the afternoon session a very inviting and abundant collation was served in the pleasant parlor adjoining the vestry. The evening exercises were opened with prayer by Rev. Dr. Upham. Rev. Mr. Scott, who presided, made some pleasant introductory remarks, after which letters were read from Mrs. Parker of India, and Miss Hastings, of Mexico. The exercises of both afternoon and evening were varied by excellent singing; two solos by Mrs. Jacobs were finely rendered.

The meeting as a whole was very satisfactory and interesting, and we trust it will be followed by many others of equal profit and pleasure.

Maine.

Appeal to the Maine Conference.—The annual meeting of the Maine Conference to estimate and apportion to the several Districts the claim of the superannuated, widows, etc., in our Conference, upon careful examination find that \$3,700 is the least possible amount to which their claim can be reduced, without subjecting the churches to probable want and suffering. Each case has passed under careful review, and we cannot make the figures less; we feel that they ought to be raised to \$5,000.

The plan adopted last year was a success wherever it was carried out, and many charges did nobly, coming squarely up to the apportionment. Some other charges were partially deficient. Were this failure owing to the want of the churches, or to the sympathy rather than to want? But facts show this was not the cause. More than a score of Churches in this Conference, including many of the most prominent, paying the highest claims of any to the past and Presiding Elder, have sent a mischievous example to the feeble Churches in this matter. Figures will not lie. The amount estimated last year was the same as this year, and the same apportionment made to the Districts, namely: Portland District, \$1,000; Gardiner District, \$1,200; Readfield District, \$1,000. Total claim, \$3,200.

These claims were apportioned to the several Churches in each District by the Presiding Elders, taking their own claim as the basis. Portland District raised over two-thirds of their apportionment, and the other Districts a little over one-third. The shame of failure rests somewhere! The following charges, paying their pastors all along from \$1,000 to \$2,500 annually, with many feeble societies, failed to come up to their apportionment, namely: Chestnut Street, Pine Street, Congress Street, Alfred, Sugarville, Park Street and Maine Street, Lewiston, Auburn, Mechanic Falls, Oxford, Gorham, Augusta, Skowhegan, Farmington, Fairfield, Kent's Hill, Kittery Navy Yard, Beacon Street, Bath, and others that might be named. These leading Churches named failed to come up to their apportionment by an aggregate deficiency of \$1,470, an average deficiency of \$90.

It is not strange that the small feeble Churches seem to excuse themselves, with such an example before them. We have found our claim in full and deep sympathy with this claim always, when earnestly presented by the pastor. Brethren in the ministry, are we clear in this matter? On all the charges named we received our full claims—some of us more.

The Pastors and Presiding Elders are on the ground to see to their claims, and collections are repeated till they are paid. The missionary secretaries, agents for freedmen, tracts, church extension, etc., are in the field to present their claims. Yet, among them all, what claim so sacred as this? Who shall speak for the sick and dying? Who plead for the widow, if we are silent?

Brethren, help! An advance was made last year, and our collections were largely increased. A like effort this year, on every charge, will bring to the Conference the full estimate. In the name of the widow's God, let it be done.

S. F. Wetherbee, D. B. Randall, S. Allen, E. T. Nutter, Cyrus Sturtevant, William H. Joslyn, Conference Committee.

The dedication of the new chapel at Williamsburg will be about the 21st of October—sermon by Rev. Dr. H. W. Warren, of Brooklyn.

The reopening services at Blandford will occur about the same time. Enfield church is nearly repaired. The Preachers' Meeting at Holyoke, October 6th and 7th, was a very refreshing gathering.

The Methodist ministers of Western Massachusetts held a similar gathering at Pittsfield, October 26th and 27th, which is anticipated with great interest.

There is a good religious interest in many of the congregations, and faith and love all most everywhere between victory.

Connecticut.

Stafford Springs.—Rev. W. H. Stetson writes, Oct. 5th: "I am running over with halcyons! Last year this town had 100 majority for license; we have just voted 124 against license! I praise the Lord! I suppose Presiding Elders ought to practice what they preach. I formed a Church in Chesterfield yesterday, of thirty members. I told them if they were to be Methodists they should read Methodist literature. As a beginning I send the names of eleven new subscribers for the HERALD. Chesterfield is in the town of Montville, and is eight miles from New London. Ten rose for prayers at Chesterfield a week ago last night."

New Hampshire.

The local paper of Lebanon says: "Rev. C. E. Hall of this town will be in the lecture field the coming season, to a limited extent. There are few more acceptable speakers in the State."

Rev. O. W. Scott, of Newmarket, will also respond to a few calls to lecture in Lyceum or Church courses during the fall and winter, on reasonable terms. Address, Newmarket, N. H.

Reports made at the late Congregational Convention in Exeter, show that at the present time there are 194 Congregational Churches in the State, 45 of which have no pastors. Also, that there are 50 clergymen in the State without charges, half of whom are disabled; that there are 23,431 persons in the Sunday-schools of this denomination within the State; that there has been a gain in the Church membership of 399, and that the benevolent collections of the past year amount to \$14,159.18.

Four persons were received into the M. E. Church at Henniker, N. H., on the last Sabbath in September, and others are coming soon."

Vermont.

Rutland.—October 7, '74, the American Board of Commissioners for Foreign Missions held its first session in Vermont. The *Rutland Herald* gives some valuable statistics from the sermon of Rev. A. C. Thomas, D. D., of Boston, last Sunday in the Congregational house of worship. [The substance of these may be found on our 31 page.—ED. HERALD.]

The meeting convened at 3 o'clock P. M., and was called to order by Rev. Mark Hopkins, D. D., President. Rev. H. D. Hooker offered prayer, and one minute of the last meeting were read by Rev. J. O. Means, Recording Secretary. Dr. Treat read a report of the home department, which shows the effect of the depression of financial affairs in this country.

Rutland does not draw the crowds that a larger place would, which could offer more attractions, yet the attendance is large. At 10 o'clock the annual sermon was preached by Rev. H. M. Scudder, D. D., of Brooklyn, formerly a missionary in India, who took for his text Rom. xiv. 15. The sermon was a simple and powerful statement of missionary work.

The interest of the meeting increased Wednesday, and the traits brought hundreds of people. Sessions of the Board were held simultaneously in the Congregational, Baptist and Methodist churches.

The different missions were reviewed, and the discussions which arose brought out the workings of these several points, and elucidated the work.

Addresses delivered by the best speakers connected with the Board make it a most profitable meeting to attend, while the statistics give a great deal of information which could not otherwise be obtained.

The closing meeting occurred Friday morning, and addresses were delivered by a number of eminent men, the principal feature of interest being that of Rev. Joseph Nossima, a Japanese who has been for nine years in this country. He will return to his country, and desired that some money be pledged him for the purpose of establishing a Christian institution there, and declared he would not sit down until it was raised. Immediately ex-Gov. J. B. Page, of Vermont, promised \$1,000; his example was followed by others, and a sufficient sum was raised.

The meeting was considered one of the most successful and profitable. By the noon trains the people left in great numbers. Chicago was selected as the point for the next meeting. Thus closed another session of a very important Christian organization.

Rhode Island.

Recently two deacons, one Congregational, the other Baptist, invited Rev. J. S. Inskip and Rev. Wm. McDonald to hold a series of union meetings in the Providence Academy of Music, for the promotion of Christian holiness. They accepted the invitation. These meetings, not being much advertised, were at first thinly attended. But very soon the meetings increased in numbers and interest. The meetings began Saturday evening, Sept. 19, with a prayer-meeting and a short appropriate address by Rev. J. S. Inskip, and continued till the close of Sunday, Sept. 27. On Saturday forenoon, Sept. 26, the prayer-meeting was so full of interest and power that it was continued till noon. In the afternoon Mrs. Inskip led a meeting for young people and others. One day Rev. Brother Harlow of Providence Conference, preached a sermon. With these exceptions Brothers Inskip and McDonald preached between them three sermons a day for eight successive days, one preaching about as many sermons as the other.

The results were most blessed. Quite a large number experienced the blessing of entire sanctification—among the number some one or more preachers of the Providence Conference, and also a Baptist preacher. There was also a goodly number of sinners converted to God. An intelligent Roman Catholic young man testified in one of these meetings, that one day he was on his way to high mass, but was attracted to them, and there he was led to trust in Christ alone for salvation, and now, instead of taking pleasure in paintings and drapery, he was delighted with the spiritual service of Jesus Christ. While he spoke his face was aglow with joy. It was a time of thrilling interest.

The writer never attended any meeting of the kind, held by these brethren, before this series; now he can testify, with pleasure, that throughout all the meetings he did not hear taught a single sentiment but what is embraced in our Wesleyan theology. And may God grant that the Holy Ghost will soon convert the Churches, and that Christians of all names will earnestly labor to spread scriptural holiness over all lands.

W. SILVERTHORN.

Monson, Mass., Oct. 6, 1874.

DEAFNESS.
DISCHARGES from the ear, noises in the head, Catarrh, Bronchitis, Offensive Breath, Consumption, Throat Affection and Debility of the Nervous System, from whatever cause, cured by DR. LIGHTHILL.

3½ Beacon Street, Boston, Mass.
Letters of inquiry must contain one dollar, to insure an answer.

SECURE INVESTMENT.

GEO. LEONARD,

AGENT FOR THE PURCHASE AND SALE OF

Real Estate and Mortgages.

Parties having money to invest in Real Estate Mortgages, will do well to call and examine our list of properties. Good Mortgages at 7 to 8 per cent. References—A. J. BENTON, Pres. National Bank of Boston. F. J. HALEY, Pres. Boston National Bank of Boston.

Office, 7 Exchange Place.

48 BOSTON, Formerly Little St.

PROVIDENCE AND NEW YORK STEAMSHIP CO.

BOSTON & NEW YORK.

1st Class, \$4.25; 2d Class, \$3.25.

Fare to Philadelphia, \$7.25.

Trains leaving Boston from Providence Depot at 10 o'clock, P. M., daily (Sundays excepted), connecting at Providence with steamers.

ELECTRA AND GALATA.

Landing at Pier 27 North River.

State Rooms and tickets sold (in Boston) at 77 Washington Street.

FREIGHT TAKEN AT LOWEST RATES.

GEO. C. MORELL, Agent.

"Welcome" Carpet Sweeper.

New in the Autumn of 1873. Greatly improved for the present season.

Any lady can at once understand its construction and operation, being so simple as to require no explanation. A child even can use it successfully. With it but a few moments are required to sweep the carpet of an ordinary sized room, and the surface swept will be found clean, bright and fresh. It is a new idea in the room. With care will last from six to ten years doing its work perfectly all the while.

Price, \$3.50 Each.

For sale in every State in the Union at House Furnishing Hardware and General Stores. Can be sold in any building. Packed for convenience of smaller dealers, in cases of 10, 25, 50, each. Boston. HALEY, MORELL & CO., New York.

THE ACADEMY OF ART

is now open for the evening year to pupils in the various branches of Art. Study, comprising Free-hand and Model Drawing—Perspective—Painting in Oil, Water Colors, and Engraving—Modelling in Clay, Photograph Finishing, Crayon, &c.

W. H. TITCOMBE, Principal.

400 Washington St., Boston.

ZION'S HERALD.

FIFTEEN MONTHS

FOR ONE SUBSCRIPTION.

VIZ., ONLY \$2.50.

New subscribers who will forward their names BETWEEN THIS AND OCTOBER 1ST, shall have the paper the BALANCE OF THE YEAR FREE!!

And on the payment of their subscription it will be dated, January 1 1876.

This offer is made with the expectation of adding to our list a large number of NEW NAMES. We wish most earnestly to appeal to every Methodist minister to make the offer known to his people at once. Do not, brethren, allow the matter to be delayed. There is not probably a Church in New England where there could not be obtained many new subscribers by a little special effort.

Also, bear in mind that the interests of the paper are largely in your hands. We send out no special agents, and if you fail to give it your attention it is entirely neglected.

Be kind enough to announce our offer to your congregations WITHOUT DELAY. Also, make arrangements for canvassing the Church and Society. If it is not possible for you to give it your personal attention, select some suitable person to do so.

In a few days lists of subscribers will be forwarded to each preacher. As there are sometimes more than one post-office on a charge, some names may be omitted; if so, please notify us of the omission, and the names will be sent at once.

The same premium offered last year will be offered this, viz.,

THE "MARCH OF MILES STANDISH."

(the best picture ever offered by any paper in America), to all old and new subscribers who pay 50 cents extra.

We sincerely hope that every preacher will call the attention of his people to this subject, and urge the importance of doing so.

And let every reader of the paper recommend it to his neighbor who may not be a subscriber.

Persons wishing to subscribe, and not finding it convenient to pay now, can forward their names immediately (that they may have the full benefit of our offer), and send the money between this and January 1st.

A. S. WEED, PUBLISHER,

36 Bromfield St., Boston.

"A thing of Beauty is a Joy Forever."

THE RISING SUN STOVE POLISH.

For Beauty of Polish, Saving of Labor, Freedom from Dust, Durability and Cheapness, truly Unrivalled in any Country.

MORSE BROS., Proprietors,

8 CANTON, MASS.

CUSTOM DEPARTMENT.

We wish to notify our friends and customers that we are offering in our Custom Department for the Fall and Winter season the largest stock and most complete assortment of a variety of goods ever shown in this country to retail buyers. As one branch of our business is the importing and jobbing of all the materials used in the manufacture of the best grades of clothing, and as we keep employed a large force of the most experienced and skillful hands, we possess peculiar facilities for the execution of orders left in our Custom Clothing Department, in the best possible manner, and at reasonable prices.

We invite special attention this season to the very large and beautiful assortment of OVERCOATS which we exhibit—including the most desirable patterns of Fancy and Plain Elysian Beavers, Fur Beavers, Chinchillas, Plain Morocco Beavers, etc.—most of which have been made to our special order by some of the best manufacturers in Europe. As a result of decided changes in style since last season, we expect an unusual amount of business in this department, immediately after the first cool weather, and we therefore ask our customers to leave their orders with us at the earliest convenience.

MAGALLAR, WILLIAMS & PARKER,

202 Washington Street.

PALMER, BACHELDER & CO.,

DEALERS IN

American and Swiss

WATCHES.

Fine Watch Repairing executed with care by experienced workmen; Jewelry Jobbing, Engraving, and Diamond Setting.

NO. 200 WASHINGTON ST.

Palmer, Bachelder & Co.

The Choral Pipe Organ.

Economical—Sweet-toned—Powerful. Capable of doing more than any other music. More organs at less cost than any other make. Endorsed by the most eminent musicians and organists, and numerous Churches.

The City of Boston selected these organs for its largest Public Institutions, over all competitors. Special size \$100, equal to ordinary \$1000 organs. Size A, \$500, equal to \$1200 organs. Sizes B, C, D, and E, \$800, \$700, \$600, and \$500, equal to organs ordinarily costing much more than these. See Circulars, and send for them to Geo. H. RYDER, Sole Manufacturer, 441 Tremont St., Boston.

Also, builder of the LARGEST SIZE Church organs.

HAMILL'S

Giant Organs.

A New Class of Pipe Church Organs

No. 1. Price \$250, equal to any \$1,000 organ.

No. 2. Price \$175, equal to any \$1,000 organ.

No. 3. Price \$150, equal to any \$1,000 organ.

Call and see them. Send for circular. Made only by S. S. HAMILL, Church Organ Builder, 22 101 Court St., East Cambridge, Mass.

Geo. Woods & Co.'s Parlor Organs.

These instruments have created great interest by the great capacity for musical effect, and their COMBINATION SOLO STOPS.

VOX HUMANA, a soft breathing.

A baritone solo, not a false.

A fine toned Piano, not requiring tuning.

THEIR BEAUTIFUL TONES, CLEAR, BRIGHT, THOROUGH CONSTRUCTION and FINISH. All interested in music should address the particulars to

GEO. WOODS & CO. CAMBRIDGEPORT, Mass. and Chicago, Ill.

STEINWAY

Grand, Square and Upright Pianos,

SUPERIOR TO ALL OTHERS.

And universally acknowledged to be THE STANDARD PIANOS OF THE WORLD.

Having been awarded the First of the Grand Gold Medals of Honor.

WORLD'S FAIR, 1873, LONDON, 1862.

Prices as low as the exclusive use of the best materials and most thorough workmanship will permit.

Every Piano Warranted for Five Years.

THE SUNDAY SCHOOL.

Fourth Quarter.

Sunday, October 26.

Lesson IV. Mark x. 46-52.

BY REV. D. C. KNOWLES.

BLIND BARTIMEUS.

Leader. 46 And they came to Jericho; and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

School. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

L. 48 And many charged him that he should hold his peace; but he cried the more a great deal, Thou Son of David, have mercy on me.

S. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort; rise; he calleth thee.

L. 50 And he, casting away his garment, rose, and came to Jesus.

S. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

L. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole.

S. And immediately he received his sight, and followed Jesus in the way.

Jesus was on His way to Jerusalem, to lay down His life for the world. Vast crowds were moving that way to attend the Passover. When the multitude learned that Jesus was going up with them they gave His journey the character of a public ovation. Their enthusiasm culminated at the brow of Olivet, where, at the head of the procession, He was greeted with hosannas and songs of triumph. These public favors, expressed by the way, seem to have awakened the latent wilderness of two of His disciples, who came to Him and unobtrusively requested the most honorable seats in His kingdom. Jesus taught them a different spirit. He told them that sacrifice was the condition of elevation, and self-denial the price of honor, prophetically declaring that they should drink of the cup of bitterness, and be baptized with the bloody baptism of suffering, but that the seats of honor they sought should be given only to those who were the servants of men, even to extreme martyrdom.

And they came to Jericho. This city was situated six miles west of Jordan, and twenty east of Jerusalem. It was located on a fertile island in the midst of a desert. The name means "fragrant," because of the sweet balsam, flowers, and tropical palm trees that grew with tropical luxuriance in this rich oasis. Jericho had a history second only to that of Jerusalem. It was miraculously taken by Joshua, was the seat of the school of the prophets, was often destroyed in war, and as frequently rebuilt, and was the scene of many notable miracles. It is now a wretched village, with a single palm tree left, and poisoned with a malarious atmosphere.

And as He went out of Jericho. Our version makes Luke say, "As He was come nigh unto Jericho." Various methods are taken to harmonize these contradictions. Some have thought that the blind man called out to Him as He entered the city, but that the healing took place as He left it, going out by the same gate; others that there were two cities, the old and new Jericho, and as He entered the one He left the other, so that both statements are substantially correct; but we regard the view of Grotius the most natural, that the discrepancy is in the translation and not in the original. The words translated "come nigh unto Jericho," may with perfect propriety be rendered, "when He was nigh unto Jericho"—that is, in the vicinity of the city, having no reference to arrival or departure. This rendering does away with the whole difficulty, without doing violence to the original.

Blind Bartimeus. "Bar" signifies "son," so that the name means son of Timeus; literally, Bartimeus the Blind, indicating that he was well known in that city. Matthew says there were two men healed; Mark and Luke speak of but one, and Mark gives his name. The greater number includes the lesser, and it is nowhere distinctly affirmed that there was only one healed. These differences in statement are not contradictions, but diversities that prove the writers independent and free from ingenious imposition.

By the wayside—the highway of travel just outside the city gate. It was the habit of those seeking alms to locate themselves by the doors of the rich. Luke xvi. 20; by the gate of the temple, Acts iii. 2; or by the entrance into a city. This was the harvest time of Bartimeus, for the crowds were pressing out of the gate of Jericho, on their way to their religious festival at Jerusalem.

Jesus of Nazareth—a contemptuous title, given to Christ by His enemies, because Nazareth, the home of His boyhood, was an insignificant and despised village. Amid the tramp of the crowd and the bustle and confusion of voices the quick ear of Bartimeus detected the cry of hosanna, and asking what it meant, he was told that Jesus of Nazareth was passing by (Luke xviii. 36). He had heard of Him and His wonderful works. Testimony had imparted the knowledge of His skill and power, and now the hour had come to test it on himself. Intellectual apprehension precedes salvation (Rom. x. 14). Bartimeus did not delay; he was seized the opportunity immediately.

"Hasten, sinner, to be wise." Son of David. The blind man drops the contemptuous word, Nazareth, and substitutes the Messianic title—a full acknowledgment of His official dignity.

Have mercy on me—a sad confession of helplessness, misery, and want,

and a declaration that Christ could help and save. These words are the instinctive cry of conscious want, and always become a sinner's situation. The natural heart, haughty and self-appreciative, is mortally opposed to using such language as is equivalent to a moral accusation; but it is only because it is spiritually blind, and refuses to see its own defects. When truth and the Holy Spirit reveal the soul to itself, and declare the possibility of help in Jesus, it is its instinctive impulse to make this language its own.

And many charged him. Their rebukes arose from no personal animosity to Bartimeus, but from a desire to prevent disturbance, coupled with indifference to his sorrows. The multitudes were so familiar with blindness as to have lost, in a measure, pity for its victims. Doubtless they were appealed to at every available point by just such sufferers. Blindness is extremely prevalent through all these countries. It is said that one tenth of all the population of Jaffa are blind. This is owing to natural causes and the habits of the people. The glare of the sun, the penetrating clouds of fine, pulverized dust, the cold night dews, the uncleanly customs of the masses make inflammation of the eyes and blindness one of the most striking features of the East. From this daily familiarity with such scenes they would naturally lose sympathy with individual sufferers, and being on a triumphal journey, and doing honor to Jesus by hosannas, they felt annoyed by this outcry of distress.

When a love of propriety surpasses sympathy for the woes of the sinner, the Church not infrequently is annoyed with the noise of the penitent, and charges him to hold his peace. But he cried the more. Brave Bartimeus! He wanted light and eyes, and he wanted them badly. It is difficult to suppress the cry of real, conscious need. If penitents had more of this feeling there would be less nursing after they were born of the Spirit. The weakness of the Church is grounded in the weakness of its conscious want.

And Jesus stood still. His impetuosity despised all obstacles, and cried aloud for help, and Help gave audience to his plea. Christ made those who had repented him the bearers of good tidings. He commanded them to call him, thus virtually rebuking their previous officiousness. But how changed their tone! They who had harshly denied him comfort and hope now cheer him with words of sweet assurance. The hinderers become helpers to Jesus. They preached the gospel to the blind.

Casting away his garment. How quickly he responded to the call. He rose at once. He ran. His garment he flung away, to facilitate his approach. He hid himself of his property, his protection against the chill night damp, to get to Jesus. What was a cloak to vision? With eyes he could make money enough to buy a thousand. Bartimeus was wise; and so is he who divests himself of every hindrance that he may reach a Saviour.

What wilt thou? Jesus wants specific prayers. Not because He needs to be informed, but that we may clearly apprehend our own needs. Vague ideas of personal deficiencies are detrimental to high Christian character. Bartimeus knows what he wants, and replies immediately in the most definite language. It is refreshing to hear penitent sinners, and Christians who are seeking a higher life, equally definite in their prayers.

Go thy way. Matthew says, "He touched their eyes." It is not contradicted by Mark or Luke. He accompanied the touch with the command to depart, not as he came, but healed. He was not saved instrumentally, by poverty, by crying aloud, by leaving his cloak, but by faith. Had he lacked faith all that he did or left behind would not have won for him eyesight. "By faith are ye saved."

And followed Jesus. The discordant cry that annoyed the multitude now is changed into a hosanna. The beggar becomes a pilgrim, and goes to the feast at Jerusalem. Doubtless Bartimeus swelled the song of rejoicing at the triumphal entry of Jesus into the sacred city, and beheld with those eyes, so recently opened, his Benefactor and Lord lifted above the earth in the pangs of an atoning death. If so, we imagine his vision was again blinded—but this time with tears.

ZION'S HERALD QUESTIONS.

Berean Lesson Series, October 25.

From the Notes.

- 1 What journey was Jesus taking?
- 2 How was He accompanied?
- 3 What conversation had just occurred?
- 4 Where was Jericho?
- 5 Where did this miracle take place?
- 6 How reconcile Matthew and Mark?
- 7 How many were healed?
- 8 Why did the blind choose the wayside?
- 9 What did Bartimeus ask the multitude?
- 10 Why did they say "Jesus of Nazareth?"
- 11 Why did he say "Son of David?"
- 12 Did he ask for any special thing at first?
- 13 Why did he not ask alms?
- 14 Why did they rebuke him?
- 15 Why did not he obey?
- 16 Why is a deep sense of want beneficial?
- 17 How did Jesus treat his cry?
- 18 Will Jesus do the same for us?
- 19 Why did the man cast away his garment?

- 20 What does this teach us?
- 21 Why did Jesus ask what he wanted?
- 22 What saved the man?
- 23 What did he do?
- 24 What should every saved man do?

The Family.

THE OLD MAN'S STORY.

BY NELLIE L. PALMER.

Twelve years ago, last August, one morning, fresh and fair, I did the chores early, and saddled the old mare.

And started for the village, the latest news to hear.

Many a one around us was anxious, and in fear.

The boys were all enlisting and going off to fight;

Charley was only waiting for us to say he might.

I said, "my boy, be patient;" I couldn't tell him no;

I knew that his mother would be a dreadful blow.

He alone was left to us, so honest, true, and brave;

We hoped to have him with us till we were in the grave.

The Southern States seceded—you know the dread and war;

How anxiously all waited the latest news to hear.

Well, as I was a-saying, I went to town that day;

I thought the matter over, and knew the only way;

Our boy must join the army; I saw that just as plain.

As now I see the wood-lot beyond the field of grain.

And so our boy enlisted; it filled our hearts with woe;

We did not try to keep him; we told him he might go.

We tried to say it cheerfully; it cost us many tears.

To bid good bye to Charley for three long, trying years.

I cannot tell you, stranger; 'twas mighty hard to bear;

The trouble came to others; we only had our share.

For other sons enlisted, and many too had fell;

We thanked the Lord for shielding our boy from shot and shell.

His letters came so often, we treasured up each one;

It seemed, to read them o'er, like talking to our son.

Of faith in God he told us, and in the truth and right.

The North and South he trusted would soon in peace unite.

Two weary years were numbered, the third had well nigh fled.

When came the dreadful tidings that he, our boy, was dead!

God helped us bear our trouble; He gave us grace and strength.

And with our boy in glory we hope to be at length.

Well, stranger, that's my story. We gave our boy to die;

'Twas not in vain; our banner in honor waves to high;

And tho' he sleeps with thousands who perished in the fight,

The Lord received his spirit; He tells us, "all is right."

And when the people gather, as they do here to-day,

To deck the graves of soldiers, each year, the last of May,

We always gather with them, my aged wife with me;

Though Charley now is sleeping, his grave we never shall see.

O'er the old road I travel, and seem to feel again

The same old dread upon me, the same old grief and pain.

As on that summer morning, in eighteen sixty-one,

When I at last decided to give my only son.

Well, stranger, I'll be going; 'twill soon be evening tide.

And we have got before us some little ways to ride.

Our home is very lonely since Charley went away;

But yonder there's a better; here we're not long to stay.

New Market, N. H.

A HAUNTED HOUSE.

About half a century ago, in a small town in the central part of Vermont, a farmer living there with his family became greatly excited by a strange visitation, which, for a time, produced a marvelous interest, and caused many curious and absurd speculations among the inhabitants of that region, far and near.

It is many years since I heard my father tell the story, but I will repeat it as accurately as I can.

It was about early winter; the rich harvests of grain and fruit had all been gathered safely into their snug quarters, awaiting the pleasure of their owner, when suddenly the farmer's family was thrown into great alarm and consternation, one night, by the invasion of their house by a mysterious and invisible visitor.

Its presence was known only by its footsteps heard upon the chamber floor, marching, with a regular and stately tread, six steps forward, then with a turn marching six steps back again. This was continued, with but slight interruption or variation, all night long, and every night for some weeks. When they entered the chamber, to see what intruder was there, more strange and alarming still, the steps were heard directly beneath them, in the room below!

The neighbors were given the alarm, and in the course of a few days hundreds had visited the house, said now to be certainly haunted, to gratify their curiosity, or to aid, if possible, in clearing up the great mystery. After a short interval one young man thought he had discovered the cause of alarm, and boasted next day that he had put a nail through the head of the ghost, and he would be heard from no more.

A loose clapboard had been found, on the outside of the house, which the wind caused to move in a succession of raps against its fellows, and this had been

securely nailed in its place. But the invisible walker had no nail through his head yet, as he demonstrated to a crowd of people which assembled the next night. He took his place promptly, about nine o'clock, and marched steadily on, as before.

There came now three or four young men, resolved to unravel the mystery, if within the compass of human power. They believed nothing in ghosts, nor in haunted houses, and asked permission of the owner to stay a night or two, and explore the premises to their satisfaction. After making themselves acquainted with the peculiarity of the sound of steps, above them when in the lower room, and beneath them when in the chamber, they divided their company, stationing one part in the chamber, and another in the room below, at the same time, and the sound appeared to each company as before—to those beneath, as in the chamber; and to those in the chamber, as in the room beneath them. This fact led them to the conclusion that the noise was between the ceiling of the lower room and the floor of the chamber. Getting permission to take up a part of the chamber floor, to their great delight the mystery was explained.

At one side of this chamber the farmer had made a bin for a part of his grain. A mouse had found a hole into it from the wall, and was busily engaged in carrying it away for his own use. His method was to commence, after the occupants of the house were still for the night, going to the bin and filling his mouth with grain, and then jump down upon the ceiling beneath, making a sound like a heavy step, in the stillness of the night, and as he had to cross the room to the other side, to reach his own little granary, five sleepers must be crossed. An opening over them had been left, in the manner in which the floor was laid, and as the little worker jumped from the sleeper to the ceiling the jumps sounded like five other successive steps. After depositing his load, of course he returned to the bin of grain for another, and the little jumps from the sleepers caused the sound of steps back again to the other side of the room.

Thus the little worker, by his industry in laying up food for himself, had innocently and ignorantly aroused and kept the whole community in a high state of excitement for many days. The hole into the grain bin was stopped, and the mysterious walking was heard no more. If any mouse ever deserved historic mention, or was ever pointed out by prophecy, this is the mouse, and here is the prophecy:—"Murturium montes, nascitur ridiculus mus."

Handing Horses and Men.

BY ONE OF THE LATTER.

I once sat on the box with a driver who expended twice the horse flesh necessary to accomplish the desired result. There was a galled spot, sensitive as an eye, near the fore-shoulder. He reached for it with his whip, because he could thereby start the horse with a greater suddenness. If he missed touching him on the raw he vexed at his failure, and tried again. He jerked him up at every stumble, till the poor horse did not know what kind of a fool and madman he had behind him, or how he should please him. There was the greatest possible expenditure of nervous energy for the accomplishment of the journey. I gave the poor animal a little rest by assuring the beast who drove him that I would have him prosecuted for cruelty to his superiors if he did not behave better.

There are a great many such handlers of men. Long experience has given them an amazing ability for finding the sore spot, and hitting it every time. The boy comes home from school, exultant in victory, and running over with exuberant life; but he winces as the despairing voice asks if he is never to leave off that dreadful whistle. The girl bounces home, feeling for a moment that it is home; she is quickly corrected, and told that such a romping tom-boy deserves no such home. The orator steps down from the rostrum, having held his audience spell bound, and made his subject clear and vital to a thousand souls for a life time. Six people press to greet him. One says, "did you know what an awful blunder you made?" Why! you said adverbize, when you ought to have said advertise." Another says, "if I did not know anything but what you told us I should think that Pharaoh was not to blame for being hard." A third hastens, "if what you say is true, then you must be a hominoid, and not a hominoidian." A fourth clamors, "what do you do with this passage?" quoting one not referred to, and having no relation to the subject discussed. The man barely escapes, feeling that he has made the greatest failure of his life; he feels raw all over; he has been jerked on the bit, and thrown on his haunches.

I distinctly remember sitting on the box with another kind of a driver. He had a personal acquaintance with each individual horse; called them by name, as Santa (that means saint) Claus did his tiny reindeer. The reins were simply the man's extended nerves, to carry his wishes to the horse; he could caress with them as with a soft palm. The whip might have had a bouquet at the end, and been used to toss a love token to the animal, so gently did it signify his wishes. The horse perfectly understood the man, and delighted to please him. The ear turned back for his praise, and getting it, he would sport his utmost speed, or draw his last ounce, and have no worry or fever when it was done. I saw that the old myth of the centaur had a modern realization, and that the horse and man were united

in one—and that not a mongrel, but leaving both complete. The man had really added the speed and wind of the horse to his; and the horse had received the intelligence and will of the man, without any loss of his own.

There are some such handlers of men and children. They always bring out your best. You feel that you have surpassed yourself by their genial aid. You are told of a great thought you suggested, and though it never occurred to you, you somehow feel the credit of it. You are twice the man for the next effort. You know exactly what is to be done, and are not paralyzed at the fear of being expected to settle all inscrutable mysteries in forty-five minutes. The boy whistles louder, and the girl bounces higher, but it is because there is more life; and that is what we want. But the voices that set those horses flying at 2.40 could quiet them to a walk; so it can the boy. Wonder if the passage, "and ye, fathers, provoke not your children to wrath," does not apply to horses and men.

"BLIND SPINNER."

BY H. H.

Like a blind spinner in the sun, I tread my days;

I know that all the threads will run I know each day will bring its task;

And, being blind, no more I ask.

I do not know the use or name Of that I spin;

I only know that some one came, My hand the thread, and said, "since you are blind, but one thing you can do."

Sometimes the threads so rough and fast And tangled fly,

I know wild storms are sweeping past, Shall fall, but dare not try to find A safer place, since I am blind.

I know not why, but I am sure That that and place, In some great fabric to endure Past time and race,

My threads will have; so, from the first, Though blind, I never felt afraid.

I think, perhaps, this trust has sprung From some short word Said over me when I was young— "So young I have."

It, knowing not that God's name signed My brow, and sealed me His, though blind.

But whether this be seal or sign, Within, without, It matters not, the thread I weave, I never doubt.

I know He set me here, and still, And glad, and blind, I wait His will.

But listen, listen, day by day, To hear the tread Who bear the fabled web away, And cut the thread, And bring God's message in the sun, "Thou poor blind spinner, work is done."

CRUSADERS.

BY MARGARET TAYLOR.

How the word, so respectable in its origin, can stand as a menace and reproach, as against the zeal of the Lord's house, remains to be considered. The parallel between the brilliant expeditions of Christian powers in dark ages, for the recovery of the Holy Sepulchre, and this for the recovery of men and women, dearest to the Lord himself than the place where He lay, will do—with the difference we hope for, of the complete vanquishing of the infidel. In the eleventh, twelfth and thirteenth centuries they fought and died in holy war; and when we shall have wrestled as long America shall be redeemed, and the weapons of our warfare be turned to other account. The shades of knightly crusaders, with their personal vows and their homage to woman, make no mean background for the humbler exploits of this more royal service.

But the reproach of the term is wearing away. Even where the movement signified has not earned for itself the favor of recognition as an obligation, it has proved the open sesame to an opportunity to which the gates shall no more be shut—a relation and an influence suddenly revealed, never more to be overlooked in future calculations of Church or State.

How easy it is, after the advent and departure of the lovely women who represented this work at Orchard Beach, and in cities adjacent, to commend Christ even to a stranger, if put by the Church into right relation, and to multiply the expeditions of personal service. Woman as a missionary and evangelist is very quickly to find her place; and when baptized with meekness and lowliness of heart, shall be invincible. The wonder is that she has so long missed it; and yet the kindly atmosphere of sympathy and favor, where these have flowed out into such fair proportions, would be more of a marvel still. We woo those Southern and Western breezes to our North Atlantic coast. We were dumb with surprise and inquiry. There were scores of women standing about these, and others who came with the National Association, of profounder insight, and capable of greater sacrifice, whose hearts had been touched with as divine a love, who yet were mute as the harp in Tara's halls, and the traditions of the elders had bound them so.

As Methodists we have, to be sure, had the freedom of the class and prayer room, which is more than can be said of any but the denomination of Friends; but one's heart must be stirred by a contact with society which these do not furnish. We should then comprehend the Great Sacrifice, and necessity would move us to a forceful and rounded expression of faith and love. Our little say in class and prayer-meeting does not effect the recovery of the lost sheep. They are outside the comfortable fold.

We cannot refer our infirmity of action to the public sentiment of men alone, who have been slow to believe all that the prophets have spoken, for the reflection of this prejudice in the minds of our women has been more trying still. What if the few have sacrificed themselves? Maybe there was need of it; at all events they were not the first set of martyrs, and one

learns at last, in the great conflict of might with right, of divine love with selfishness, to respect even those who could only shrink.

But, women of Maine, let us find our faculties, and in our local work develop our local resources. God has infinite ways, and analytical methods peculiar to ourselves might better solve some of our problems. Let us at least lead our little children to Christ. But, for womanly ways and sanctified resources, commend us to some of the Crusaders!

FOR THE YOUNGEST READERS.

The Story of "Dinks and Pinky."

Aren't they queer names for two sisters? But these were two sister cats. Hattie Holden named them. They were old Tabby's kittens, once upon a time; and then Hattie had given them their funny names—"Dinks," because she had kinks in her drab-colored tail; and "Pinky," because she was white, with pink eyes, like a rabbit.

In course of time Tabby died, and Dinks and Pinky grew out of their baby-kittenhood into young lady cats, and finally into mother grimalkins; and one day each of them was discovered under the piazza steps with two kittens apiece—just as their mother had had before them.

"What shall we do with them?" cried Hattie.

"I can't have six cats around," said mamma; "half that number is all I can put up with." And so, in some mysterious manner, three of the tiny kittens disappeared, and Dinks and Pinky had one baby between them.

"Toots," Hattie named him. Toots seemed to love both of his mothers equally well, and you may imagine he grew very fat and round and sleek from the plentiful dairy he had to drink from. Each mother seemed to feel the same pride and interest in their mutual kitten, and unlike the two mothers of Solomon's day, both were amicably disposed toward one another, and all lived peaceably together.

One day a sad thing happened. While eating her dinner of fish, a large bone lodged in Pinky's throat, which, with all her efforts, she was unable to either swallow or get out. Hattie's mamma endeavored to relieve her, but of no avail. Poor Pinky was past all help. Dinks and Toots stood by, looking pitiously on, when at the last Pinky turned, and with a gentle attempt to lick Toots' head, looked up into Dinks' eyes, as though she thus bequeathed her share in the little one to her sister, and then lay down and died.

Dinks did not long survive her sister, and then little Toots was indeed an orphan!

Hattie's brother dug a deep grave in the garden, in which were buried both pets; and on a little wooden slab he cut the epitaph: "Poor Pinky and Dear Dinks."

Toots still flourishes, and is just now very much interested in the evolutions of a long, silky black tail, in whose cultivation and caressing he takes as much pride and pleasure as does many another youth in his first moustache!

Let us hope, with Hattie, that the end of Toots' tale may not be as tragic as that of his mothers, "Dear Dinks and Poor Pinky."

THE NEW BABY.

BY AUGUSTA MOORE.

Oh! joy for the cottage! a baby has come, With its lovely blue eyes, to make brighter our home;

And the children, astonished and wild with delight, Are dancing and clapping their hands at the sight

Of the tiny new comer, whose soft little voice Has taught its fond mother anew to rejoice.

A living evangel, sent down from above, Is baby, to bless us and hallow our love.

never was so abused. My garden is ruined."

"I am very sorry for it," said I. "I did not wish to injure you, and now see that I have made a great mistake in letting out my hens. I ask your forgiveness, and am willing to pay you six times the damage."

The man seemed confounded. He did not know what to make of it. He looked up at the sky—then down to the earth—then at his neighbor—then at his club—and then at the poor hen he had been pursuing, and said nothing.

"Tell me now," said I, "what is the damage, and I will pay you six-fold; and my hens shall trouble you no more, I will leave it entirely to you to say what I shall do. I cannot afford to lose the love and good will of my neighbors, and quarrel with them, for hens, or anything else."

"I am a great fool!" said the neighbor. The damage is not worth talking about; and I have more need to compensate you than you me, and to ask your forgiveness

